idea of "India" as a whole was known. In some respects it may be compared to the conception of "Christendom" in mediaeval Europe. The obtrusive foreignness of the British rule has led to an awakening of a sense of history and a relating of the past to the present. One may take as an example the fact that there are close resemblances in the very vital Bengal school of painting to the life of the Ajarua frescoes. The terrorist movement in India, in some respects, may be related to the memory of Mahratta ascendancy and the life of Shivaji. Though the movement grew in Bengal, one of its instigators was a Mahratta.

Facility of communication is undoubtedly an important factor, and the placing of India within the context of world politics has the effect of making Indians more conscious of their oneness as a group. At one time, says A. C. Mazumdar *(Indian Xatwnal Etolutlon*| "the stalwart and turbulent Punjabi, the intelligent and sensitive Bengali, the orthodox and exclusive Madrasi* the ardent and astute Mahratta, the anglicised Parsi and the cold calculating Gujerati were perfect strangers to one another," but easy communications and intercourse have brought them together and they are able to meet on a fraternal footing on the platform of the National Congress. And one can say that India has stamped these varied people with a common seal, and it would not be inaccurate to talk of a general Indian character or personality and even a consciousness of identity in the Indian mass. Sidney Low, when he visited India in 19053 remarked on this, even when referring to a "patchwork of humanity."

All India can claim the Vedic Rishis, Buddha, Asoka and many others; it was only in the Mohammedan period that Indian history became a chain of provincial histories, but the various provinces are becoming or, indeed, have become conscious of a new pan-Indian unity. Dutt *(op. cit.)* gives an example. No two people could be so different as the Bengalis and the Rajputs, but the events of Rajput history have exercised a fascination over the writers of Bengal, and Rajput plays* are applauded in the Bengali theatre. Again, in Bengal ti^re is no provincial feeling towards the Mahratta hero Shivaji, while the stories of the Sikh *gurus* have been enshrined in Bengali poetry. This is only one example of a tendency towards a synthesis of Indian history. Provincialism is a danger, as one may see from the case of Spain in European history. Indians as Indians are conscious of a